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COMING ATTRACTIONS

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REVIEWS

Documents on Athenian Tribute. By BENJAMIN DEAN MERITT. Pages vi, 135, 2 plates. Published for the American School of Classical Studies at Athens by the Harvard University Press, Cambridge 1937

In this book the ingenious reconstructor of Athenian financial documents continues the studies which he and the late Allen West published in *The Athenian Assessment of 425 B.C.*, and furthermore produces new evidence and makes further deductions concerning the tribute lists. To the history and organization of the Athenian Empire these studies are of utmost importance.

I. G. I² 65, from the period of the Archidamian War, contains certain provisions for the collection of the tribute among the allies, for the treatment of cities in arrears, and for the judicial procedure against obstructionists. By careful analysis Meritt successfully eliminates some of the accepted restorations and presents new ones of his own, which for the most part are not merely conjectural. He demonstrates in the commentary that the *eklogeis phoron* were not an Athenian board but local appointments in the tributary cities of the Empire. Accordingly the local *eklogeis* of any town collected the town's contributions and handed over the tribute to the Athenian representatives.

Above the decree itself is a heading which Meritt edits:

5 or 6

ca. 11

[.....]εμα[.....]ς υυ

φός[ο]

Both alone and together three types of heading occur on Athenian inscriptions: (1) Θεοί or Ἀγαθὴ Τύχη; (2) the date, by secretary or archon; (3) a word or phrase indicating the contents of the document. In his note to line 1 Meritt writes, "The new readings make impossible the traditional restoration [Πολ]έμα[ρχος

ἐγραμμάτεν]; I have found no satisfactory alternative." Not only from the impossibility of restoring the normal formula of date but also from the genitive φόρ[ο] in line 2, where considerations of space and symmetry require the restoration of exactly one letter, it appears that we are here dealing with a heading of the third type, namely a phrase indicating the subject matter. The reviewer, therefore suggests as appropriate to the new text of the document the heading

[υυ'Οφέλ]έμα[τα καὶ πρᾶξι]ς υυ

φόρ[ο].

To I. G. I² 66 Meritt adds a new fragment, from its upper part. It contains some provisions which in I. G. I² 65, apparently later, received permanent validity. The new fragment, as restored by Meritt, provides that the Hellenotamiae show the state of receipts from the Empire at a special meeting of the Ecclesia and that a committee of five be sent out to collect from defaulting cities.

The rest of the book deals with the tribute-quota lists. In addition to notes on the earlier stones Meritt dates two lists securely, locates the positions of several minor fragments, and eliminates one. Of particular interest is the discussion of the relation between assessments and between the assessment and the amount actually collected. After 454 at least Athens expected less than the 460 talents of the assessment of Aristides, and the actual collection in 448/7, when after the Peace of Callias the allies were less willing to pay tribute for protection against Persia, did not amount to even 300 talents, as Meritt discovers. In general, however, "the epigraphical evidence shows a progressive increase in actual collection of tribute from the assessment period of 454 to the assessment period of 443, after which the level was maintained about even down to the period of the war."

Beautiful drawings of the inscriptions with restorations in red show the reader that the proposed supplements conform exactly to the available space and enable him to visualize immediately how much of the document is missing elsewhere.

JAMES H. OLIVER

COLUMBIA UNIVERSITY

The Digamma in the Iliad. By ROBINSON SMITH. Pages 51-68. Grafton and Company, London 1938

This tireless student repeats and enforces in this pamphlet the arguments advanced in his *Homeric Studies*. Mr. Smith has convinced himself that he presents unanswerable proof that the original Homer never neglected the digamma, that Homer lived centuries before the Iliad was finished, that the later poets were ignorant of the digamma, and blundered badly when they tried to imitate or reproduce Homeric verses which correctly used that vanishing letter. He has made a most careful and useful collection of all uses of that

letter, also has noted the cases of omission. He has put Homeric students under great obligations for his clear statement of the facts.

Not long ago most students of Homer believed in the theory of an Ur-Iliad and this pamphlet would have been hailed as striking proof of that assumption, but now Mr. Smith is, so far as I know, the sole advocate of that belief. When Mr. Smith reads *Homer as Poetry* by the late Professor Bassett the arguments from the digamma will not seem so potent.

The only Homeric scholar of my acquaintance who did not in some part of his career err by believing in an Ur-Iliad was the great Professor Paul Shorey, who assured me that, although a pupil of Wilhelm Christ, he never doubted that one poet and only one was the creator of the Iliad and the Odyssey.

JOHN A. SCOTT

NORTHWESTERN UNIVERSITY

Die Pompejanische Wanddekoration vom zweiten zum vierten Stil. By H. G. BEYEN. Pages xl, 370; 216 figures on 54 plates. Martinus Nijhoff, The Hague 1938

This is the first of five volumes in which the author promises to treat in full the history of Pompeian wall decoration from the second to the fourth style. The main subject of this volume is the discussion of the three phases of the first period of the second style.

The first phase shows a closed wall without prospects. The best examples are the Casa dei Griffi in Rome, under the Lararium of the Domus Flavia on the Palatine, the temple of Jupiter at Pompeii, and decorations from Soluntum in Palermo (figs. 5-9). The second phase of the second style brings a dissolution of the wall, beginning with openings in the upper part, with views between columns on prospects or colonnades. Then the wall opens in the lower part also, and a kind of painted porticus enlarges the room to double its size. This development can best be studied in the Villa of the Mysteries (81ff., figs. 14-21). The third phase is the peak of the second style. It shows a free prospect in a symmetrical arrangement. Its best example is the Villa of Publius Fannius Sinistore at Boscoreale (figs. 22-23, 56-66). Beyen dedicates to this villa his longest chapter (89-253). He finds in these important paintings a combination of motives from Hellenistic monumental architecture, from Hellenistic naiskos painting, from the first and early second styles of wall painting, and from stage painting.

The influence of stage painting on wall painting is stressed by Beyen. To it he attributes perspective, which in contrast to Wirth and Curtius he thinks approaches modern perspective (158). The stronger movement in depth may indeed be influenced by the stage, and the reconstructions by Beyen (figs. 28-33) of the *scaenae frons* of Apaturius at Alabanda, described by Vitruvius

7.5-5, with the help of the Villa of the Mysteries and of Boscoreale, are almost convincing, though developed decidedly too much in the direction of the fourth style. Not convincing in my opinion are the Hellenistic scenes for the thyromata stage from the Boscoreale villa (196ff., figs. 59, 70, 71, 74-76), because here we have already an adaptation to a bedroom combined from three different sets, which ought not to be taken too literally. We must remember that the Romans rejected painted scenery when Apaturius tried to introduce it and that the painted decorations said to have been used for temporary theaters at Rome were soon replaced by plastic and purely architectural decorations as we see them in Segesta and Tyndaris.

The conclusions which Beyen draws for the history of stage scenery in the Appendix (352-359, cf. 207) on the relationship of free painting and stage painting in the theater from the fifth century B.C. to the first century A.D. suffers from his acceptance of the too early datings of Bulle for many forms of the Greek theater. He builds on Bulle, who deals with stage picture and space painting. Bulle believes that Euripides and Aristophanes had already played frequently on a raised stage, and Beyen believes that the perspective of the early painting was already influenced by views from below up to a high stage. He consequently dates such pictures as the death of Pentheus in the Casa dei Vettii in the fifth century and compares it to Polygnotus. Yet Curtius has given the correct date in the second century B.C. The Greeks played on a raised stage only in the Hellenistic period, and even then the greater number of tiers of seats was above the stage. Only then began the richly painted pinakes, which were limited in the second style. They were set into the thyromata, and there is no evidence that they were preceded by large openings in the classical and early Hellenistic wooden theaters. Beyen wonders why we have no high or elevated viewing point in the Pompeian paintings. The reason is that the low Roman stage, taken over from the southern Italian stage, was already used in Rome. We have excellent pictures of this low Roman stage in the fourth style (figs. 44-6). These and the influence of the stage will again be discussed in the following volumes. It is to be hoped that Beyen will refrain from exaggerations of the direct influence of the stage on the fantastic decorations. I myself believe that because the stage painters found no more work in the theaters, which were provided with permanent architectural and plastic decorations, they used their knowledge of scene painting for the houses which they were commissioned to decorate.

The latest period of the third phase is represented by the Villa of Diomedes (302-305, fig. 153), where we have a picture without architecture. It is a forerunner of the Odyssey landscapes of the second period of the second style, which will be treated in the next volume.

The last chapter, pages 319-346, is an excellent in-

vestigation of the development of the decorative and architectural forms of the first phase (figs. 155-216).

The volume is full of information on the development of illusionism in ancient painting and of the introduction of pictorial elements in the architectural wall decoration in order to build up an always richer second reality inside the real space. A rich treasure of pictures is worked into the walls, while the imitation of incrustation wanes. The interesting period of transition from Hellenistic to Roman civilization is illuminated by Beyen, who can work with much richer material than his predecessor Mau, and he works more methodically than Curtius in his charming book on the same subject.

The second volume, planned for publication in 1940, will deal with the later development of the second style and its dates. Volumes III and IV will bring the development of the third and fourth styles. Volume V will discuss the origin of Pompeian wall painting and the question whether it is Roman or not. Thus Beyen will try to solve the important question of whether Rome in the first century B.C. was productive or receptive, whether it only took over what other cultural centers had produced, or whether it had already produced an indigenous and truly Roman art. Furthermore, from where did Rome take the elements of its art: from Greece, the East, or Southern Italy? As the wall paintings cover most of the first centuries B.C. and A.D., this work promises to become an important contribution to the history of Roman civilization. We can look forward with great anticipation to the promised four other volumes.

MARGARETE BIEBER

COLUMBIA UNIVERSITY

The Syntax of the Cases and Prepositions in Cassiodorus' *Historia Ecclesiastica Triperitita*. By FREDERIC A. BIETER. Pages 111. Catholic University of America, Washington, D. C. 1938 (Dissertation)

Painstaking linguistic study in the field of mediaeval Latin has become in recent years a distinction of American classical activity. It is now possible for American students of classical Latin to feel growing confidence in a systematic approach to the investigation of syntax and vocabulary in the later language. From one mediaeval work we learn a few phenomena of the language, from another a few more, always with the result of deepening our appreciation of the adaptability and essential vigor of the Latin tongue. The use of prepositions in the *Historia Triperitita* was examined by Dr. Bieter with an historical aim. He has treated each syntactical deviation from the norm of classical prose in the light of its historical backgrounds rather than as a separate entity. An attempt has been made to add to our knowledge of the evolution of Latin syntax by showing the part this *Historia*, "eine Kom-

pilation einer Menge von Teilen" of bilingual ancestry and widely studied from the sixth century to the eleventh, played in the general breakdown of the case system and the development of prepositional usage.

Although a very recent study by Professor E. K. Rand (*The New Cassiodorus*, *Speculum* 13 [October 1938] 433-447) has reminded us of the importance of Cassiodorus in the education dominated by monastic discipline, Dr. Bieter has had to take cognizance of the fact that modern scholars have scoffed at the *Historia* for various reasons, notably because it is charged with being second-rate Latin. But he ably defends its historical significance and its place in the realm of linguistics. Although there are notable divergences from classical usage in the *Historia* Tripartita and freer employment of prepositions, still the syntax corresponds on the whole to that used in late literary Latin. Two chapters with profusion of detail and example show that the genitive and dative cases, particularly the latter, exhibit most striking departures from classical norms. Great freedom is noted in the use of these cases. Two well organized chapters indicate the increased use of prepositions and the extension of their function.

Although he maintains that he has included the study of gender and number in his dissertation only for the sake of completeness, it is to be regretted that a little more than summary treatment was not given to the study of gender. Still, the present findings will be of value in later syntactic study of a comparatively untouched field of mediaeval language. They offer a rich and comprehensive body of linguistic material which will be worthy of further efforts.

SISTER M. DE CHANTAL LEIS

SETON HILL COLLEGE

Démosthènes et la fin de la démocratie athénienne. By PAUL CLOCHÉ. Pages 334. Payot, Paris 1937 36 fr.

Demosthenes: The Origin and Growth of His Policy. By WERNER JAEGER. Pages x, 273. University of California Press, Berkeley 1938 (The Sather Classical Lectures, 13) \$2.50

After a century and more of vacillating from one extreme to another, we are at last reaching a reasoned estimate of the figure of Demosthenes. And we are finding that, if he was not the frustrated Messiah that his unparalleled oratory made him appear to philologists, he was certainly not the small-time politician devoid of political insight or acumen that the positivist historians of the late nineteenth century, imbued with the spirit of national unification, pictured him.

The two volumes under consideration, prepared independently, are in a large degree mutually supplementary. Cloché has written a biography—an account of what Demosthenes did, and of the motives and purposes of his actions as far as they are ascertainable. As biography

it is an outstanding example of rational evaluation of the sources, which are never forced but allowed to speak for themselves. A true Gallic lucidity makes the book a pleasure to read. As history, however, it suffers from the common failing of all biographies: the narrative is focussed on an individual despite the fact that only for a part of his life, if at all, did that individual occupy the center of the historical stage. Thus, in the early chapters one gets a somewhat over-glorified portrait of the orator in the first years of his political life when he was not the far-sighted statesman of the forties, but pleaded a more immediate opportunism. For the same reason the last chapters, concerning the period after 338, are less satisfying to the reader because in these years the pace of Demosthenes' career slackens while the pace of history does not.

Jaeger is concerned with seeing Demosthenes' policy in relation to the thought and politics of the times. He gives us, in effect, an intellectual history of the period from the end of the Peloponnesian War to Chaeronea. He goes no further because Chaeronea marked the final defeat of Demosthenes' program and the end of Greek democracy. Against this background he analyzes the part played by Demosthenes. Though he investigates carefully the changes which marked the development of the orator's political thinking and the causes and circumstances thereof, he recognizes, as does Cloché, that beneath this surface change there is a larger consistency which transcends mere party affiliation. Demosthenes made his forensic début as an ally or even a tool of the conservative, rich-man's party headed by Eubulus because Eubulus seemed to him at that time to be urging the wiser course; his desertion of Eubulus a few years later is not due to a change in policy, but to his consistent pursuit, under altered circumstances, of his policy of rehabilitation of Athens as an international power.

If that is so, then Demosthenes' proposal in the speech *On the Navy Boards* to increase the number of citizens called upon to contribute to the outfitting of triremes from 1200 to 2000 cannot be taken (as is done by Jaeger) as primarily an attempt to lower the tax rate for the wealthy by widening the base of taxation.¹ The plan would have widened the tax base, it is true, but did not envisage a reduction in the rich men's contributions. It merely contemplated adding to the existing contributions which were inadequate. Demosthenes

¹ Jaeger thinks that, since such a plan was bound to be seen through and rejected, Demosthenes' speech amounted to no more than a dilatory tactic, and that Demosthenes himself confesses this when he states in *Phil. I. 14* that he has come forward not to waste time but with serious intent. This reasoning is based first on the assumption that Demosthenes is not sincere in his plan for the reorganization of the navy boards, on which see above. Moreover, in *Phil. I. 14* Demosthenes is obviously contrasting his own motives with those of others; a speaker can hardly expect to gain credence for his words by admitting previous insincerity.

estimated that the exemptions and deductions of one kind or another which were reducing the 1200 to an insufficient figure would bring the 2000 down to an actual 1200 that could be counted on (Demosth. xiv 16). He proposed that the 1200 remaining be divided into twenty boards of sixty persons each, and these boards subdivided into twelve groups of five in which the poorest contributors would be grouped with the wealthiest so that the groups would be approximately equal in wealth (ibid. 17). Occam's razor cuts here in favor of Cloché who holds that these proposals are consistent with Demosthenes' guiding principle and were proffered by him in all seriousness.

With his next speech (For the Megalopolitans) Demosthenes expounds his policy of opportunism, or "balance of power." This and the following speech (For the Freedom of the Rhodians) mark his divergence from the party of Eubulus; and since Aristophan's non-existent foreign policy "agreed" with Eubulus' on non-intervention, or isolation, Demosthenes' attempt to chide the leaders out of their inactivity merely brought rejection of his proposals by both parties. Consequently Demosthenes leans henceforth to the people for support; and a sign of the greatness of the man is the fact that the people follow his lead in steadily increasing numbers.

The great crisis came for Greece and Demosthenes after the breathing-spell peace of 346. Demosthenes realized fully that this peace was destined not to last. He therefore set about the task of arming Greece for the inevitable death-struggle. The point has long been mooted as to whether Demosthenes' attempt to rally all Greece against the outsider was really "Panhellenism." Most recently the question has been revived by H. B. Dunkel in CP 33 (1938) 291-305. The argument seems to center on the word rather than on the fact. That Demosthenes tried to unite Greece against Philip and succeeded, even if too late, is a fact. The question thus becomes to determine whether Demosthenes transcended in this attempt his earlier "balance of power" policy aimed at the aggrandizement of Athens. The most eloquent passage in Jaeger's book is the one (171-175) in which he describes Demosthenes' turn from the "balance of power" policy which he advocated for Athens in intra-Greek politics, to "nationalism", i.e. unification of forces for the common protection of all the Greeks against the Macedonian foe. Both Cloché (312-314) and Jaeger realize and the latter specifically warns (255, n. 42) that questions like nineteenth-century nationalism are not at all involved here. Demosthenes' Panhellenism was not directed at the formation of a unified national state. To inquire whether he put the interest of Greece before that of Athens is as futile as it is pointless. The fact is that the interest of Athens coincided with that of all Greece, and Demosthenes was great enough to see it and to urge a united front.

Thus, Demosthenes was not the blind bigot attempting to row against the current of the times. Predispositions on the part of nineteenth-century historians and the fact of Demosthenes' defeat are responsible for this conception. Actually Demosthenes was the most able statesman that Greece produced in the fourth century, and almost the only one to analyze the situation of his day accurately and see what it required. The misfortune of Greece was that it could not give what Demosthenes demanded of it.

NAPHTALI LEWIS

NEW YORK UNIVERSITY

Formation des Noms et des Verbes en Latin et en Grec. By A.-C. JURET. Pages i, 188. Les Belles Lettres, Paris 1937

The book is dedicated by the author to his students at the University of Strassburg, and contains the essence of his lectures on the formation of nouns and verbs in Latin and Greek. In the course of his preliminary remarks to his students (i), Juret urges them "to form the habit of judging theories in the light of facts, and not according to the prestige of those who advance them." Certainly this is sound advice, and Juret will not, therefore, object to having his own book judged in the same way.

The contents are as follows: Plan and Scope of the Work (1-2); Part I: Survivals in Latin and Greek of the IE System of Word-Formation (3-21)¹; Part II: The Formation of Nouns in Latin and Greek (22-110); Part III: The Formation of Verbs in Latin and Greek (111-167); indexes and table of contents (169-188). Included in the latter pages are two pages of errata.

Parts 2 and 3 are subdivided into IE-type formations and living formations in Latin and Greek. Part 2 concludes with a table of declensions with remarks on some of the forms. It would have been helpful to put a similar table at the end of Part 3.

Juret's work is likely to be used mostly for reference purposes, particularly in countries other than France. It would obviously be impossible in a limited space to deal adequately with the wealth of detail which he has collected here, yet a general idea can be given of its value for reference.

Indexes are of prime importance in such a work. The first index (169-176) lists (separately) Latin and Greek words, but "only those which in the text exemplify a general type." The second index lists IE, Greek, and Latin elements of word formation. It was a serious mistake not to separate the Greek elements (as was done in the first index), for we find (169-176) a most bizarre method of alphabetizing. Epsilon and *e* (Latin or IE) are treated alike, and eta immediately follows them;

¹ This part is called in the Table of Contents (183): "General Elements of the Indo-European System of Word Formation in the Light of their Survival in Latin and Greek."

gamma appears with *g*; zeta comes after *y*. We are told in a line at the head of the index that "The Greek elements which begin with *theta*, *phi*, *chi* are at the end." Yet there are no elements listed that begin with *chi*, and both *xi* and *zeta*, not mentioned, appear there.

The author states in his preface (i) that one should fear not innovations, but work that is poorly done, and arbitrary statements. The reader, approaching Juret's innovations (according to instructions, without fear) will find much to recommend them, for they are often convincingly supported. Yet in many instances it would be difficult to say where the innovation ends and the arbitrary statement begins. In such a work, Juret does not have the right to dismiss the views of other scholars by merely saying that they are wrong, and then dogmatically stating his point of view, however well taken.

For instance, he states that Latin preferred *repperimus* to *reperimus* to avoid a succession of three short syllables (10); he derives *rettuli* from **red-tuli* (165) without even a hint that two of the authorities which he urges his pupils to consult (i) derive it from **re-retuli*.² His bibliography is not listed separately, but is run into nine lines of the preface. In it he cites nine works (seven of them by French scholars, and two by German scholars) by author and title only.

Juret maintains that the final *-e* of *animal* and *calcar* was not lost by syncope (18) "for the *-e* here would not have been lost any more than the *-e* of *amāre*." Juret has drawn an unfortunate parallel, since it is normal for Latin neuters to have the nom.-acc. without a termination, whereas the loss of final *-e* in the present infinitive would obscure the force of the suffix. It is not unusual to find such statements as this, in which a sweeping contradiction is made of the views of other scholars.

Juret accepts three IE shwas or laryngeals, though discussion of them is certainly called for (4). He does not include them in his index of word-forming elements, though they certainly belong there.

The final short *-a* of the nom. sg. first decl. "is primitive, just as is the long final alpha of Greek" (97). This positive statement is made without mention of such arguments in favor of iambic shortening, and other factors, as are given by Ernout.³ "The forms *fer*, *dic*, *duc*, (*fac*) are survivals. They could not be phonetically derived from forms of the usual type *dicē*, etc." (113). Other scholars are quite convinced that they can be, and are, so derived. The *-e-* of *agēbam* might have been borrowed to avoid **ag-bam*, **vinc-bam* > **ving-bam*" (161). This is at least an attractive theory, but we are given no hint that there are other theories, and we are told later (161) that the *-bam* of the imp. indic. is added directly to *amā-*, *vidē-* etc. although scholars

² Niedermann, *Phonétique Historique du Latin*², Paris 1931, 52-53. Ernout, *Morphologie Historique du Latin*², Paris 1927, p. 305.

³ Op. cit. p. 31.

are far from agreeing as to the form to which it was added. The forms of *possum* are to be derived from an indeclinable adjective **pot* (162). Juret admits that the evidence of the Romance languages points to *poteo*, *potēre* as the source of such forms as *potēns* and *potuī*, yet he claims that it is unnecessary to assume the existence of *potēre* if we derive from **pot*. He would have it that the forms *possum*, *possunt*, etc. come from **pot-sum*, **pot-sunt*, etc. and are not from **pote-sum*.

In a work such as Juret's, the marking of vowel quantities is important, yet he often fails to mark hidden quantities; in fact he does not mark the vowel long before *-ns-* and *-nf-*. Doubtless everyone who uses the book ought to know that such vowels are long, yet consistency demands that they be marked. The vowels in the penults of the following words are not marked: *valla* (32), *sumpti* (92), *idus* (26). The *-a-* is not marked in *Mārtius* (26), nor is the first *-i-* in *Quīntius* (26), yet near the bottom of the same page we find *Quinquatrus* with all the vowels marked. These are but a few instances, chosen at random from a surprisingly large number.

Juret refers a great many variant forms to originals, and maintains that they are survivals. The short imperatives, *dic*, etc., have been mentioned. Another instance of the same thing is found on page 16, where are cited the forms *figel*, *mascel* "où l'on ne peut voir que des survivances, peut-être dialectales." Almost any form can be explained in this way, without bothering about any other linguistic phenomena.

One concludes, therefore, that a book which contains an immense amount of detail, the fruits of long scholarly research, is much less valuable to linguistic work than it might have been, because it is frequently dogmatic and intolerant of views that are held by other scholars. Moreover, its value as a reference work is seriously impaired by the lack of well-made indexes.

JOHN FLAGG GUMMERE

WILLIAM PENN CHARTER SCHOOL, PHILADELPHIA

Selections from Latin Prose and Verse. By ARTHUR HAROLD WESTON. Pages xviii, 388; 3 maps, 58 plates. Allyn and Bacon, Boston 1938

In the preface to his new book of Latin readings for college freshmen Professor Weston very cleverly forestalls any criticism of omission of favorite passages by citing the fable of the donkey and the hay stacks. He says he pleased himself by his selections, all of which are well chosen, but one cannot help wondering why he would please to omit some selections from Caesar, a nightmare to the high school student, but a delightful surprise to college freshmen. We might mention the omission of other writers whom students who read only one year beyond high school will never meet, but it is our duty to comment on the selections given.

It is pleasing to find *Res Gestae Divi Augusti* in this year when we are all calling attention to Augustus, for it seems to make him nearer to us. The student who is fresh from reading the Catilinarian orations will get a new idea of Cicero from "Pro Plancio." The seventeen selections from Lucretius give a fair idea of that master whom few meet until they read more widely than the usual freshman does. The very best poems of Catullus are given, but none from Tibullus and Propertius. There are portions from Ovid, Tacitus, Pliny and Martial also. The nineteen chapters from Livy, including the "Death of Hannibal" (xxix, 51) are enough to convince anyone that he must read more of this interesting historian. Most of our favorite odes of Horace seem to be the editor's also, but we wonder why he chose only one satire and one epistle.

The inclusion of *Pervigilium Veneris* is pleasing, for it is not as well known as it should be. It is fitting to find parts of the Vulgate version and the grand old Christian hymns in a book with Vergil's Messianic eclogue. (You can decide whether Vergil was inspired by the utterances of the sibyl or by knowledge of the Hebrew Scriptures).

The notes are helpful and suggestive and admirable illustrations add much to the pleasure one will derive from using this book. The introductory article, *The Reading of Latin*, is so well worded that the average student will read and appreciate the advice it gives. All in all it is a new contribution which we are glad to have to put into the hands of freshmen or even older students.

LUCY E. PRICHARD

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Early Greek Elegists. By C. M. BOWRA. Pages 208. Harvard University Press, Cambridge 1938 (Martin Classical Lectures, Volume VII) \$2.50

This well written and well constructed book should be read by classical teachers and by all who are interested in poetry, ancient and modern. The translations of the Greek illustrative passages are excellent and in many cases have the virtue of bringing Greek poetry close to our poetry. For such a criterion of good translation, see a discussion of types of translators in *The Oxford Book of Greek Verse in Translation*, Introduction II, xxxvi.

The contents of the book under review are treated in the following chapters: I. Origins and Beginnings; II. Tyrtaeus; III. Solon; IV. Xenophanes; V. Theognis; VI. Simonides and the Sepulchral Epigrams.

After a brief discussion of the origin of the Greek elegiac couplet as a flute-song, and of its peculiar adaptation to the expression of the individual poet's thoughts or feelings on every kind of subject, not necessarily confined to grief or lamentation, the elegiac fragments of Archilochus are taken up. To this warrior-poet, and not to Callinus or Tyrtaeus, the author would

assign the invention of the earliest elegiacs, if not the earliest in time, at least their artistic perfection and adaptation to different uses. Though on one occasion the poet ran away and left his shield behind, he was no coward. Implacable toward his enemies, he had a gentle side, as appears in Fr. 7, where he expresses sympathy for a friend grieving at the loss of friends drowned at sea, and urges manly endurance of the inevitable.

The author's comments on the use of Homeric words and phrases by the early elegists, especially those Ionian born, are most helpful, and accentuate the general relationship of the poets under consideration (See Hudson-Williams, *Early Greek Elegy*, 71-105).

The stirring verses of Callinus, calling the luxurious Colophonians to take arms against the threatening hordes of Cimmerians, were the models of the battle-songs of Tyrtaeus who is fully treated in chapter two. The exquisite melody of the elegies of Mimnermus, where, as in Sappho, word and thought are perfectly blended, appears in the famous lines (Fr. 1, Diehl) on the joys of love and youth in contrast to the futility and gloom of old age.

The author's comments (19-24) on Fr. 2, depicting in melancholy strain the transitoriness of human life, are good examples of scholarly interpretation.

The writer argues (40-41) that Tyrtaeus was a native of Sparta and not, in accordance with tradition, an Athenian loaned by Athens to help the Spartans in their discouragement and extremity during the Second Messenian War. There is a strong probability that the former view is the true one, but it cannot be certainly proved.

The definition of the ideal good man *ἀνὴρ ἀγαθός*, whose special virtue, or *ἀρετή*, is to fight and die for his country, is first expressed by Tyrtaeus, especially in Fr. 9, 1-20. Such a true patriot has his reward: he is remembered and honored by his own city-state and he has a sort of immortality in that he will live in the memory of others.

The teachings of Solon, the wise Athenian law-giver, and in fact his own life throughout, represent the good man of a higher type than the brave warrior. His life was spent in trying to benefit his fellow-citizens and in giving justice to the poor who were being oppressed by the rich nobles.

The reviewer would call attention to the author's excellent commentary (90-98) on Solon's famous philosophical poem, opening with a prayer to the Muses, Fr. 1, 1-36. For an extended commentary on this poem, see Ivan M. Linforth, *Solon The Athenian*, University of California Press, Berkeley 1919, 164-169, 227, 243 and 105ff. Solon, the apostle of tolerance and of moderation, is the first poet of Athens, and as has been suggested, the first Greek whom we can feel that we personally know, and even regard with affection.

The Eleatic philosopher, Xenophanes of Colophon,

was a man of marked originality and independence of thought, a skeptic and a reformer far ahead of his time. He attacked the anthropomorphic theology of Homer and Hesiod, the glorification of athletes, especially Olympic victors and the mythical stories sung at drinking parties as impious and tending to promote strife. His revolutionary views are of immense importance in the history of human thought. The poet's high seriousness is apparent. As master of the feast he pleads for purity of word and thought as well as of body in the approach to the gods, and for the power to do the right thing in the affairs of life. Bowra's interpretation of Fr. 1 is greatly extended in C.Ph. October, 1938, Vol. XXXIII, 353-367 (See pages 121-127).

Again in Fr. 2, especially lines 11-14, the poet-philosopher, conscious of his own worth and high motives, feels that by his gift of song he is of more benefit to his fellow-citizens than is the victorious athlete, and is therefore more deserving of honor.

Xenophanes passed most of his long life in exile. He was a pessimist and seemed to be 'agin' most of the men and institutions of his day. He was a sixth century G. B. S. of a sort. As a specimen of his caustic wit may be quoted (114) his veiled attack on Pythagoras' doctrine of metempsychosis, Fr. 6, 2-5, thus translated by Sir William Marris:

Once he was passing by an ill-used pup,
And pitied it and said (or so they tell)
"Stop, do not thrash it! 'tis a dear friend's soul:
I recognized it when I heard it yell."

The *Theognidea* is an anthology of nearly 1400 lines by different authors and based on the elegiac verses of Theognis, written in the second half of the sixth century.¹ The poet was an aristocrat of Dorian Megara, who was exiled and lost his lands in the civil strife between the aristocrats, the *good* and the populace, the *bad* or base born. The key or seal of the genuine work of Theognis is the name Cynrus, and where this name occurs we have 282 genuine verses. The poet instructs his young squire Cynrus in manners and in worldly wisdom, but in particular he advises him how to conduct himself—to do the right thing in accordance with the traditions of his own class.

In the view of Theognis the *virtue* of the *good man* is neither military prowess nor the courage to fight and die for his fellow-citizens. The supreme *virtue* was to stand by the traditional order of things, the rule of the oligarchy, which was being menaced by the rise of democracy, to reverence the gods in the traditional way, to be loyal to one's friends, and to preserve in thought and conduct the *Mean*. This doctrine of the *Mean* is advocated in lines 335-336 and discussed on pages 153-155.

¹ For a good account of the life and times of Theognis, see E. Harrison, *Studies in Theognis*, Chap. VIII; and of the *Theognidea*, J. M. Edmonds, *Elegy and Iambus*, Vol. I, pp. 6-24.

"Seek not too much. The Mean is best. And then
Shall you have virtue, hard to find for men."

And on page 164 the author quotes the fine poem, lines 237-254, in which Theognis predicts Cynrus' immortality through his song. It is a splendid handling of the elegiac couplet.

We have seen that the elegy was used to define the nature of the *good man*. It was also the best vehicle by which to commemorate the virtue of the deceased, whether it was sung at a feast or engraved on a tomb.

In the hands of the lyric poet, Simonides of Ceos, the sepulchral epigram was a work of art, concise and clear-cut and, with all its simplicity, polished like a Greek gem. It has given a kind of immortality, in the shadowy Greek sense, to the persons commemorated. The author gives tests by which the genuine, and probably genuine, work of Simonides can be judged (186-193). Perhaps Simonides' two most famous epitaphs are those in honor of the Spartans who fell at Thermopylae (Fr. 92) and of the Athenians who died in the Persian Wars (Fr. 118). The former is a tribute of praise to Sparta; the latter to men who gave up their lives for the freedom of all Hellas.

The author shows skill and judgment in giving in brief the historical background of these early elegists, thus furnishing a setting for his analysis of their poetry. The social and civic disturbances described by Solon and Theognis cannot be without interest for our own times.

The reviewer hopes that his own pleasure in reading this book may be shared by many others. It is a distinct contribution to the appreciation of an important branch of Greek poetry.

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ABSTRACTS OF ARTICLES ANCIENT AUTHORS

Cicero. ANNECCHINO, RAIMONDO. *II "Puteolanum" di Cicerone.* Reexamines the evidence for Cicero's villa or villas in the Cumae-Puteoli-Baiae district, concluding that they were two: the Cumanum, with Cicero's Academy, which A. proposes to place on a foothill of Monte Gauro, near the mediaeval village of Tripergole, destroyed by the eruption of Montenuovo in 1538; and the Puteolanum, on the seaward slope of a little hill, the Annunziata. [But see *ibid.* p. 215-ED.]
C(ampa)nia) R(omana) 1 (1938) 19-43 (J. J.)

Ennius. SALEM, M. S. *Ennius and the Isiaci conjectures.* Would attribute the words Isiaci conjectores in the passage at the end of the first book of Cicero's *De divinatione* to Ennius rather than Cicero by showing that the worship of Isis was known in Rome as early as the time of Ennius.
JRS 28 (1938) 56-59 (Reinmuth)

Herodotus. NAWRATIL, KARL. *Zu Herodot VII, 5-19.* The interplay of natural and supernatural motives in this famous description of a council of war matches intellectual conflicts during the fifth century.
PhW 58 (1938) 1071-1072 (Plumpe)

Homer. PAVLU, JOS. *Zu Homer II. II 781-783.* The

Ameis-Hentze interpretation is corrected. Typhoeus=Typhaon=Typhon=Typhos=(by metonymy) a kind of "typhoon."

PhW 58 (1938) 1132-1134 (Plumpe)

Menander. LUCAS, HANS. *Die ersten Adelphen des Menander.* The Stichus of Plautus reproduces at least the core of Menander's Adelphi I, to which Lucas would assign the 44 verses of the Papyrus Didotiana.

PhW 58 (1938) 1101-1104 (Plumpe)

Plautus. SCHÖNBERGER, J. KARL. *Ad poetas Romanos.* 1-8: Emendations of mil. gl. 298, 1130, 1312, 1341, 1391, 1395; Titin. tog. frag. 5; Lucil. frag. 9; Cat. 64.344.—9: Compares Ovid met. xi 650ff. with Th. Storm's "Hans und Heinz Kirsch" for description of second sight.

PhW 58 (1938) 991-992 (Plumpe)

Seneca. DAHLMANN, H. *Studien zu Senecas Consolatio ad Polybium.* I. Textual suggestions. II. *Bis me fraterno luctu...* (16.3). These words allude to the "double death" of Germanicus, not to those of Germanicus and Livilla. III. The Consolatio is closely dependent upon the commonplaces of Greek consolations. IV. The dating of Curtius Rufus in Claudius' reign (not Vespasian's) is confirmed by parallels in the Consolatio.

H 72 (1937) 301-316 (Greene)

Sophocles. HARRY, J. E. *Ajax l'Aigle.* The ordinary interpretation of Soph. Aj. 168-171 is wrong, for the noble Ajax cannot have been likened to an ignoble vulture. None of the proposed emendations of the unmetrical l. 168 are satisfactory. H. suggests *μεγάλοι γυπῶν* for *μέγαν αἰγυπῶν*. From this emendation and from a changed punctuation it will follow that the enemies of Ajax were likened to vultures. Ajax is an eagle, even though *αἰετός* is not in the text.

RPh 12 (1938) 5-14 (MacLaren)

HEINZ, J. *Zur Datierung der Trachinierinnen.* By analysing the construction of the drama as a whole and of individual passages, by studying the choral odes, the prologue, the relations of characters to one another on the stage, and the like; and by comparing these to corresponding elements in other plays of Sophocles and Euripides, Heinz dates the Trachiniae between Antigone and Oedipus Rex; after Alcestis (438) and before Medea (431).

H 72 (1937) 270-300 (Greene)

KESELING, PAUL. *Sophokles, Elektra 121-250 und Homer, Odyssee a 26-47.* There is marked parallelism both in thought and choice of words, indicating dependence of the former.

PhW 58 (1938) 1183-1184 (Plumpe)

Terence. ANDRIEU, J. *Les sigles de personnages dans la comédie (à propos de Térence, Heaut. 242-250).* The sigla are late additions to the MSS and have little authority.

REL 16 (1938) 53-54 (McCracken)

Vergil. KURFESS, ALFONS. *Zu Vergil, Buc. IV 28.* The first words, *molli paulatim*, convey the meaning of the verse (against Hubaux-Leroy REL 5 [1936] 390 f. and de Saint Denis *ibid.* 6 [1937] 163ff.)

PhW 58 (1938) 959-960 (Plumpe)

ART. ARCHAEOLOGY

BLEGEN, ELIZABETH PIERCE. *News Items from Athens.* Stadium and Altis at Olympia. At Delphi, the Corcyrean Treasury is at least as late as 373 B.C. M. H., L. H. and classical sites at Krissa, Magoula and Kirrha. Explorations in Crete. Fortifications and Christian monuments at Philippi. On Lemnos, Greek and Roman theater, and

"Tyrrhenian" houses; the Kabeirion near Hephaisteia. Illustrated.

AJA 42 (1938) 400-406 (Comfort)

BREGLIA, LAURA. *Avanzi di una villa romana a Torre del Greco.*

CR 1 (1938) 81-87

CHIANESE, GIACOMO. *Ruderi di villa romana a Napoli, in contrada S. Rocco di Capodimonte.*

CR 1 (1938) 81-87

ELDERKIN, GEORGE W. *The Venus Genetrix of Arcesilaus.* Answers Miss Bieber's view that the small figure accompanying the Venus is Iulus by proposing Eros, who whispers to his mother about Paris. Aphrodite's garland is a token of her victory over Hera and Athena. Illustrated.

AJA 42 (1938) 371-374 (Comfort)

JACOBSTAL, P. *Celtic Rock-Carvings in Northern Italy and Yorkshire.* Denies Greek or Etruscan influence in the "pre-Celtic" (Altheim) group of rock drawings in the Val Camonica, which he compares and identifies as a favorite motive of Celtic art, a whirligig, examples of which are found in Yorkshire. Three plates.

JRS 28 (1938) 65-69 (Reinmuth)

MAIURI, AMEDEO. *Nuovi saggi di scavo a Cuma.* Trial excavations (March-May 1938) below the acropolis of Cumae, on the probable site of the forum, revealed a large triple-cella temple of about 300 B.C., twice rebuilt in the Imperial period. The disposition of the chambers recalls that of the Capitolium at Pompeii. M. suggests that it was ultimately, if not originally, the Capitolium of the Roman occupation. Under the cella was found a colossal head of Juno, and to it M. proposes also to refer a colossal torso of Jupiter found nearby in 1758, now in Naples. Illustrated.

CR 1 (1938) 9-15 (J. J.)

MORGAN, CHARLES H. *Excavations at Corinth, Autumn 1937.* Late Roman bathing establishment, unpretentious; cistern with its contents; tenth-twelfth-century Byzantine areas; sculptured cornice of the Bema; mediaeval pottery; small Roman chamber tomb. III.

AJA 42 (1938) 362-370 (Comfort)

RICHTER, GISELA M. A. *An Archaic Greek Mirror.* Announces acquisition by the Metropolitan Museum of a fine bronze mirror, tentatively assigned to Corinthian origins rather than, as usual, to Spartan. Illustrated.

AJA 42 (1938) 337-344 (Comfort)

DELLA VALLE, GUIDO. *La villa Sillana ed Augustea Pausilypon (contributo alla storia dell'epicureismo campano).* Examines the traditions concerning the villa, in the neighborhood of Puteoli, where Sulla died; identifies with it a republican villa, with theater, odeum, stadium, baths and other conveniences, on the seaslope of the hill of Posillipo; and discusses the Epicurean tastes of the ex-dictator and the later fortunes of the villa, become property of the imperial house. The villa was dug in 1841-2, and described in 1913 by R. T. Günther, Pausilypon, the Imperial Villa near Naples. Illustrated.

CR 1 (1938) 207-267 (J. J.)

LINGUISTICS. GRAMMAR

TARELLI, C. C. *Génitif absolu et datif absolu.* Examples of 'dative absolute' cited by Ch. Mugler REG 49 (1936) 38-57 from Homer are not really absolute. Datives absolute and quasi-absolute do appear in NT Gospels, when dative, 'about to disappear entirely, was being confused with genitive. Gothic texts using dative absolute are not independent of Greek.

REG 51 (1938) 267-274 (Heller)

RECENT PUBLICATIONS

Compiled from books received, publishers' and booksellers' announcements, and publications noted by other reviews. Errors and omissions are inevitable, but CW tries to ensure accuracy and completeness. Those who have not written for CW and who wish to submit sample reviews are urged to choose books from this list.

LITERARY HISTORY

BRAUN, MARTIN. *History and Romance in Graeco-Oriental Literature*. With a Preface by Arnold J. Toynbee. Pages xiii, 106. Blackwell, Oxford 1938

DAY, ARCHIBALD A. *The Origins of Latin Love-Elegy*. Blackwell, Oxford 1938

Letteratura greca. Pages 62. Sonzogno, Milan 1938 (Biblioteca del popolo, 286)

TRAUB, WALTER. *Auffassung und Gestaltung der Cleopatra in der englischen Literatur*. Pages 108. Tritsch, Würzburg 1937 (Dissertation)

WHEELER, CHARLES FRANCIS. *Classical Mythology in the Plays, Masques and Poems of Ben Jonson*. Pages 218. Princeton University Press, Princeton 1938.

PLATO AND ARISTOTLE

Aristotle. ARPE, CURT. *Das $\tau\acute{\iota}\ \eta\upsilon\ \epsilon\acute{\iota}\nu\alpha\iota$ bei Aristoteles*. Pages 58. Friederichsen, de Gruyter, Hamburg 1938 (Dissertation)

IVANKA, ENDRE V. *Die aristotelische Politik und die Städtegründungen Alexanders des Grossen. Wege des Verkehrs und der Kulturellen Berührung mit dem Orient in der Antike. 2 Studien zur antiken Geschichte*. Pages 62. Königl. Ung. Univ. Druckerei, Budapest 1938

Plato. FERRO, ANDREA. *La filosofia di Platone. Dal Tecteto alle Leggi*. Pages 153. Sansoni, Florence 1938

PASQUALI, GIORGIO. *Le lettere di Platone*. Pages xvi, 277. Le Monnier, Florence 1938 (Studi filosofici, second series, 15)

WITTKEN, JUNGNIK FRH. VON. *Die urarische Quelle der Idealgesetze des Plato als Grundlage eines Entwurfes des neuen völkischen Strafrechts*. Pages 93. Mittler, Berlin 1938

EGYPTIAN STUDIES

Mélanges Maspero. I, Orient ancien. Pages xlii, 950, illustrated. Maisonneuve, Paris 1938 (Coll. mémoires de l'inst. franc. d'archéologie du Caire, 66)

II, Orient grec, romain et byzantin. Pages xxxii, 392, illustrated. Maisonneuve, Paris 1938 (Coll. mémoires de l'inst. franc. d'archéologie du Caire, 67)

POSENER, G. *Catalogue des ostraca hiératiques littéraires de Deir el Medineh, T. I fasc. 1-3*. Pages viii, 36, illustrated. Maisonneuve, Paris 1938 (Coll. documents de fouilles de l'inst. franc. d'archéologie orient.)

SAINT-FARE GARNOT, J. *L'appel aux vivants dans les textes funéraires égyptiens des origines à la fin de l'ancien empire*. Pages xiv, 142. Maisonneuve, Paris 1938 (Recherches d'archéologie, de philologie et d'histoire. Inst. franc. d'archéologie orient. du Caire, 9)

SMITH, EARL BALDWIN. *Egyptian Architecture as Cultural Expression*. Pages 282, illustrated, map, diagrams. Appleton-Century, New York 1938

"A comprehensive study of Egyptian architecture from its most primitive beginnings through the Roman period."

VARILLE. *La tombe de Ni Pepi à Zâouyet el Mayetin*. Pages viii, 48, illustrated. Maisonneuve, Paris 1938 (Coll. mémoires publ. par les membres de l'inst. franc. d'arch. orient. du Caire, 70)

PAPYROLOGY. PALAEOGRAPHY

HUNT, ARTHUR S. and others, ed. *The Tebtunis Papyri, Volume 3, part 2*. Pages 345, 4 plates. Egypt Exploration Society, London 1938

PRZYCHOCKI, GUSTAVUS. *De Menandri Comici codice in Patriarchali Bibliotheca Constantinopolitana olim asservato; accedunt Tabulae II et Catalogus Bibliothecae Patriarchalis Constantinopolitanae*. Pages 45, 2 plates. Gebethner & Wolff, Cracow 1938 (Polska Akademia Umiejetmosci Archivum Filologiczne, 13)

REICH, N. J., ed. *Mizraim; Volume 7* (Sir F. G. Kenyon, *The Chester Beatty Biblical Papyri*; N. J. Reich, *the Papyrus-Archive in the Philadelphia University Museum*, I) Stechert, New York 1938

..... *Mizraim, Volume 8* (N. J. Reich, *the Papyrus-Archive in the Philadelphia University Museum*, II; B. Weitzel, *The Era of the Exodus in the Talmud*) Stechert, New York 1938

ANCIENT CITIES

Aegina. WINTERSCHIEDT, HANS. *Aigina. Eine Untersuchung über seine Gesellschaft und Wirtschaft*. Pages iv, 60. Mayn, Würzburg 1938 (Dissertation)

Constantinople. KRISCHEN, F. *Die Landmauer von Konstantinopel*. Bearb. im Auftr. d. Dt. Forschungsgemeinschaft. I. Pages viii, 18, illustrated, 47 plates. De Gruyter, Berlin 1938 (Archäol. Inst. d. Dt. Reiches. Denkmäler antiker Architektur, 6)

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Lincoln. BAKER, F. T. *Roman Lincoln*. City Museum Curator, Lincoln 1938

NUMISMATICS

MAY, J. M. F. *The Coinage of Damastion*. Clarendon Press, Oxford 1938 (Oxford Classical and Philosophical Monographs)

ROBINSON, DAVID M. and PAUL AUGUSTUS CLEMENT. *Excavations at Olynthus, Part 9. The Chalcidic Mint and the Excavation Coins Found in 1928-1934*. Pages 446, illustrated. Johns Hopkins University Press, Baltimore 1938 (Johns Hopkins University Studies in Archaeology, No. 26)

ARCHAEOLOGY FOR THE LAYMAN

BEASLEY, WALTER J. *Jericho's Judgement: The Fascinating Story of Modern Archaeology*. Pages 192. Marshall, Morgan and Son, London 1938

CARTER, C. C. and H. C. BRENTNALL. *Man the World Over*. Pages 520, illustrated. Blackwell, Oxford 1938

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PHILLIPS, C. S. *Hymnody Past and Present*. Pages x, 301. Macmillan, New York 1937

SPERBER, ALEXANDER. *Hebrew Based upon Greek and Latin Translations*. Pages 103-274. Annual, Hebrew Union College, 12-13. Cincinnati 1938